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MISSIONARY INTELLIGENCE.

Extracts from the Rev. Phineas Pillsbury's Journal, during a mission of six months in Vermont, Upper Canada, and New York.

I SET out from Green, in the District of Maine, on the 22d of January, 1807, and travelled and preached in different towns until I arrived at Danville, in Vermont. Here is a small church of Calvinistic and one of the Freewill Baptists, and another of the Congregationists. The latter has an ordained preacher. The other two have none. The particular Baptists have some capable of leading their meetings. The church is not in a very flourishing state at present. They much need and desire a reformation. O Lord, send down thy Holy Spirit to visit this vine which thou hast planted in this part of thy vineyard, that it may grow and flourish like the willows by the water courses.

I tarried in this place, and tried to preach six times, and I hope not altogether in vain. But how it will prove in the great rewarding day is uncertain. I trust the blessed God made me in some good degree faithful.

Thursday, Feb. 12. I left Danville, rode 17 miles to Hardwick, and preached a lecture at the house of a Dn. Fuller in the Congregational order. There is a church of that order in this town, and another of the Freewill Baptists. There is but very little stated preaching of any kind in this vicinity; but much less true apostolic preaching and practice. I preached one more lecture here, and appointed to return the third Lord's day. I next visited Greenborough. Here is another small Congregational church in a destitute condition. They are very cautious how they receive Baptist preachers; but as I was a missionary, they received me with

as much cordiality, as could be expected under their present view of things. I preached here on the Lord's day, and appointed a lecture on my return next week. Monday was so cold and blustering, I thought it not prudent to ride. Tuesday being more pleasant, I rode seven miles to Craftsbury, where are two organized churches, both Calvinistic; one Baptist, the other Congregational; both destitute of stated preaching at present. The Congregationalists buried their minister last autumn. The Baptists dismissed theirs in good standing last September. He was not their pastor, but an ordained member of the church, and so improved among them. He is now preaching at Lancaster and Jefferson in New Hampshire. I tarried in this vicinity about a month; preached principally in three towns. I spent two Lord's days with the church in Craftsbury, and broke bread to them. They manifested their thanks to the society for the visit. They are a feeble band, earnestly desiring, and greatly needing help. O my God, be thou their helper, and guard them against the inroads of the enemy on every side. Here is a large field for missionary labours. I was informed, that, in the county of Orleans, there is no regular, ordained preacher, of any denomination; beside a multitude of destitute places in other counties adjoining.

Wednesday, March 11. I left these quarters, and set my face towards the Upper Canada, travelling days and preaching evening lectures where I put up, as often as I could; sometimes with great satisfaction, and not without some special tokens of God's presence. I spent Lord's day, March 15, with the church in Stanbridge, (Lower Canada.) I next crossed Missisque bay into Alburgh, (Ver.) where has been a reformation of late, and the converts are mostly Baptists; they had sent for a council to form them into a church. I think they said there were about ninety who expected to be organized. I preached but one lecture among them, hence I had very little opportunity to know their sentiments; but was informed that some of them were very well indoctrinated, others were not. I crossed the lake into New York, visited Elder Culver in the town of Champlain. He has the care of a small church, in this town, besides some branches in other places. I visited one of these branches in Ellis' Seigniory, Lower Canada. I spent one Lord's day here, preached a number of lectures, and baptized a sister. I visited Chataugay, a town on the great road from Plattsburgh, to Upper Canada. They requested me to stop and spend the Lord's day with them. I accordingly did, and had some satisfaction in preaching the gospel to them. They gave a very serious attention to the word, and were glad of the opportunity; and some perhaps were truly thankful. I left this place and rode on with difficulty on account of the great snows which fell about this time. I came out to the river St. Lawrence, at St. Rigés, an Indian village, lying on the southern side of the river, against Upper Canada. It was difficult crossing the river at this time, and from what informa-

tion I could get, I thought it most eligible to ride up on the south side of the river, as I was informed of a number of new settlements, which seldom, if ever, are visited by missionaries, or any other preachers. The first of these settlements is about ten miles from the village in the town of Massena, St. Lawrence county, New-York. I was the first missionary that ever visited them. They were glad of the opportunity, and gave good attention to preaching, although they are, most of them, undoubtedly unconverted people. Some of them told me that they had heard but one sermon before, for four years, and some not one. I continued my route up the river as far as Lisbon, and then I crossed the river over into Upper Canada. This was about four miles below a small village by the name of Johnstown, where I stopped and preached a lecture from these words, "We pray you in Christ's stead, be ye reconciled to God." They gave good attention and appeared glad of the opportunity. I hope it was for their good. I rode to Augusta, where I found a little number of disciples greatly needing help. They were exceedingly glad to see a missionary of their own persuasion come among them, for they had heard but little evangelic preaching for a long while; therefore, this visit was very seasonable, and refreshing to these dear disciples. They appeared like new born babes, earnestly desiring the sincere milk of the word, that they might grow thereby. I tarried in this place about three weeks; preached on three Lord's days, besides a number of lectures on week days. I also baptized a young woman, and gave her a certificate of her baptism, as there was no church in the place. In this vicinity there is a large number of inhabitants, and they are destitute of preaching, except some Methodist preaching, and many are not satisfied with that. Many of them appear to be serious, well minded people, and in general they gave a remarkable attention to preaching. I really think that much good might be done for the honour and glory of God in this place, if suitable labour could be spent among them. I visited the church in Bastard, which is under the care of Elder Daniel Derbyshire. I found them somewhat low, but not altogether discouraged. They appeared exceedingly glad of the visit, and manifested their thanks to God, and to the society, for sending missionaries among them. I baptized a man and his wife in the fellowship of this church, and left them under the care of the good Shepherd. O kind Shepherd, take care of thy sheep and thy lambs, and keep them from devouring wolves. I visited most of the towns and places between where I crossed the river, and the twenty mile woods, below Kingston. They told me that the road was so bad through the woods, that it would be difficult getting along; I therefore returned back down the river, and recrossed at Osegetche the 28th of May, and took the new state road to Black river. This road is about 60 miles through the wilderness, very thinly inhabited at present; but they are moving in upon it very fast.

I spent one Lord's day in one of these new settlements, which was chiefly made of settlers who moved in this winter and spring; a number of them belong to baptized churches. They have set up meetings on Lord's days, and appear determined to support the visibility of religion among them, God helping. I crossed Black river into Champion, and called upon elder Pool, who has the care of a church in this town. I preached one lecture among them. I understood by the elder, that they were in good standing, but low in the exercises of religion. The Lord hath been pleased to send a heavy affliction upon the elder's family this winter past, particularly in taking away his second son by death. He was a promising young man of about eighteen years of age; had made no open profession of religion, but had been under serious impressions of mind. After he was taken sick, he manifested an anxious desire to get well. His father wished to know the cause of his anxiety; he said he wished to get well so that he might tell Christians, and manifest to the world that he had a hope in God. But before he died he was quite resigned, and called his friends and acquaintance around his bedside, and talked to them wonderfully; especially to his young companions, charging them not to spend their time in vanity; but to fear God, and work righteousness. He bid them all farewell, and left this world in peace.

"Jesus can make a dying bed,
 Feel soft as downy pillars are;
 While on his breast I lean my head,
 And breathe my life out sweetly there."

I rode down the river to Watertown, and preached two lectures; and then went to Perch Creek, and spent one Lord's day, and preached a number of lectures, with great satisfaction and some tokens of good. There is a baptized church here in good standing, in regular order, well indoctrinated, but destitute of an elder. A large society might be collected here; for most of the people are Baptists by persuasion. They sing delightfully, and appear very serious and attentive. I visited the people at Pleasant river, and preached among them several times. I did not find many professors in this place; yet, I trust, blessed be God, some are real possessors of vital religion; but it is to be feared that most of the people here are too amazingly careless about the one thing needful. I left this place and rode to the south part of Watertown; spent one Lord's day, and preached several times besides. Here I think appeared as great a prospect of a reformation as in any place I had been since I left home. I believe this visit was blest to some, and will be had in everlasting remembrance before God. I think there might be a very large, respectable society collected here, if they could be supplied steadily with faithful preaching.

On Wednesday and Thursday, the 24th and 25th of June, I attended in council at Henderson, for the purpose of ordaining two of the brethren in that church to the gospel ministry. After we had

convened, the two brethren presented themselves for examination. Brother John B. Carpenter came forward first, and gave in his experience, call, and articles of faith; then brother Emery Osgood gave in his. For certain reasons the council thought it not expedient to ordain brother Carpenter; but proceeded to the ordination of brother Osgood. Elder Parsons delivered a well adapted discourse founded on 1 Cor. ix. 16. "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, wo is unto me if I preach not the gospel." It fell to my lot to make the ordaining prayer; brother Peleg Card gave a very solemn charge, and brother Pool gave the right hand of fellowship. We had a very solemn, good time. I trust we had the approbation of Heaven, if not of men.

I now took my route towards Rome; rode thirty miles to Redfield, and spent a Lord's day in that place. I preached in a large school house to a crowded, attentive audience, from these words, "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." Psalm xxxi. 24. Here I found a number of dear disciples, who were longing to hear the pure gospel of Christ. They told me that they had not heard a sermon for about eight months. They were very glad of this visit, and manifested their thanks to the society for their benevolence. I left this town and took a circuitous route back to Louville, preaching lectures on the way. Here are a number of scattered brethren who were once embodied into a church, upon the open communion plan, and had an elder ordained among them of the same faith and order; but he has left them, and is now preaching in Rutland. He has altered his mind in that particular, and the church is all broken to pieces, as I believe all will formed on that plan. Some of them are now for open communion, and some for close; so they cannot agree among themselves to form into any order. Blessed God, send down thy holy Spirit to lead them into truth, to guide them in the right way; so that they may all understand what is right, and unite together in solemn covenant according to apostolic order, and walk in fellowship as brethren in Christ. I spent the first Lord's day in July among this people with some satisfaction, and I hope not without some profit to the hearers. I preached three times; twice from 1 Cor. i. 18, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." The third time I preached from these words, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" The hearers gave a very good attention, and appeared affected with truth, but it is to be feared that most of them are very careless about their soul's eternal salvation; especially the youth who are much taken up with the vain amusements of time. O Lord! turn off their eyes from beholding vanity, and awaken their souls to fear thee, their rightful Lord and Sovereign.

Monday, July 6, I rode 14 miles to elder Parsons' in Turin, and preached a lecture at his house at 4 o'clock, with freedom of mind, from Gal. vi. 14. The church in Turin hath three brethren besides the elder, who improve in a public manner. O God! make them able ministers of the New Testament.

Tuesday, July 7, rode in company with elder Parsons to Leydon, and preached at a school house, from Eph. ii. 10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." Here is a baptized church in this town, which is in good standing, but not very flourishing at present. Elder Clark is their pastor.

Wednesday I rode on to Boonville, and preached a lecture to a large assembly from Rev. xxii. a part of the 17th verse, "And whosoever will, let him take the water of life freely." O that poor sinners might be brought to see and feel their perishing need of this water, and then take and drink, and live forever. I next visited Steuben. Here are two baptized churches, and one Congregational; the Welch Baptists have an elder, the other none. They are between 30 and 40 in number, in good standing, but they are low in religion; yet they keep up their meetings and good discipline. I delivered two discourses to them, with some satisfaction, and I hope to some good purpose; then bid them farewell, and rode 18 miles, to Newport, Herkimer county. Here is a Baptist church of about 60 members. I consented to spend the Lord's day with them. O Lord, prepare me to speak unto the people with plainness and fervour, and prepare the people to hear with that attention which becomes dying creatures bound to eternity.

Lord's day, July 12, I preached to a large congregation from John v. 40, and from 1 Peter iv. 18. We met in a mill; brother Card was present, and preached at a school house near the same place, at 5 o'clock, from "What think ye of Christ?" O my blessed God, give me to think more highly of Christ, and more meanly of myself!

I now began to make towards the North river, preaching lectures on my way as often as I could. I was informed that the church at Pittstown, where our beloved Covell used to preach, was destitute; but when I came there I found they were supplied with a young man by the name of Hascal. I should have gone to some other place, if there had been any one destitute near by, but as there was none, I spent Lord's day in concert with brother Hascal, with satisfaction, and I hope to profit.

Monday, July 20, set out for Boston; reached there Thursday, 23d. In all my journey, I trust, the Lord hath been with me in a special manner, to assist in preaching his blessed gospel to perishing sinners, and to give success to the same in some measure; but no great awakenings have I seen since I left home. I heard that there was a glorious work going on in a number of towns in Vermont and New York, on the east side of lake Champlain, and in

some other places in the state of New York. O Lord! carry on thy gracious work until the earth is filled with thy glory.

On this mission I have spent 6 months, rode 1127 miles, preached 155 times, baptized four persons, and attended to other missionary labours. I have enjoyed good health, for the which I ought to be thankful. I received 11 dols. 42 cents, and expended 8 dols. 11 cents.

Yours, &c.

P. PILLSBURY.

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Extract from the Rev. Henry Hale's Journal, dated Sedgwick, Sept. 21, 1807, addressed to the Chairman of the Society.

Dear Sir,

I ENTERED upon my mission on Monday, the first day of June. Left Pleasant river and rode to Chandlerville. Tuesday 2d. preached in the school house in the afternoon to a goodly number of attentive hearers. Wednesday, rode to Machias, East river, in order to get a passage to Little river. Here I waited two days. I thought it not proper to give out an appointment, lest I might meet with a passage, and disappoint the people. Saturday arrived at Little river. Lord's day 7. Preached at brother John Davis's to a very solemn assembly. This was a precious season. I found the Lord was still at work among the people. Here I tarried through the week endeavouring to instruct them as opportunity presented. Saturday 13. We met in conference; twelve came forward as candidates for baptism, and gave evidence of a work of grace in their hearts. Lord's day 14. Preached at brother Davis' to a crowded assembly; many were melted under the word. In the intermission one woman came forward and gave evidence of her being a new creature. After the other public exercises were closed, we repaired to the river side, and nine persons were baptized. This was a blessed season indeed. Most of the candidates came up out of the water giving glory to God. The spectators appeared very solemn, and many were much affected. But few present had ever seen the ordinance administered before.

Monday 15. Took passage with a number of brethren and came up to Machias, East river. Tuesday in the afternoon preached. Wednesday rode to Chandlerville. Here I tarried over the Sabbath and preached several times. Monday 22. Rode to Addison. Here, according to previous appointment, I met with elder J. Haines. We had one meeting in this place, and one in Columbia; then rode in company to Machias, East river, where we had two meetings more. Friday, 26. Returned to Little river, in company with elder Haines, and others. Saturday, at 1 o'clock, elder Haines preached from Acts ii. 41, 42.

After sermon, a number came forward and related their experience, and gave evidence of having passed from death to life. Lord's day 28. In the forenoon I tried to preach from Isa. xliii. 21. In the afternoon elder Haines preached from Luke xii. 32. We then repaired to the water, where elder Haines baptized nine. The baptized then formed themselves in a line upon the bank of the river, and we read to them the confession of faith and covenant, to which they cheerfully agreed. We then proceeded to give them the right hand of fellowship as a church of Christ, and then returned to the house of worship, where we joined in happy communion at the Lord's table. This was a day which, I trust, will not soon be forgotten.

Monday 29. I delivered a farewell discourse, (not expecting to see them again for some time) from 2 Cor. xiii. 11. After I had concluded, brother Haines delivered another discourse from 2 Cor. v. 17. This seemed to be an overflowing season of the heavenly influence. I trust all the saints present had a feast to day. Tuesday 30. This morning had a very melting, parting season. We then took a passage up to Machias, East river, and at 5 o'clock, I preached in the school house, from 2 Thes. i. 7, 8, 9. Brother Haines exhorted and prayed. I trust the season was not in vain. Wednesday, July 1. Brother Haines preached again in the same place. The Christians seemed to be waking up. Thursday 2. Rode in company with brother Benj. Ames, to Chandlerville. Brother Ames preached at 5 o'clock; I gave a word of exhortation, and closed with prayer. Friday 3. Brother Haines came on and preached in the school house, at half past 10 o'clock, in the forenoon. Here we parted, and I went down the river about 12 miles, to Moosepekey-reach, where I spent the Sabbath. Here I found the people quite solemn and attentive, and they appeared thankful for preaching. Sabbath evening, returned again to Chandlerville, and gave out an appointment for a meeting the next day. Monday 6. Elder Ring came on from the westward and preached in the afternoon. Thursday, we rode in company to Machias, East river, and had a meeting in the afternoon. Wednesday, rode to the West river, where we both preached in the afternoon. After meeting we rode back to East river again. Thursday at 4 o'clock, elder Ring preached at brother Paul Foster's. I trust our meetings were not in vain, for saints seemed to be quickened, and some of the impenitent were affected.

Friday 10. Went down the river about 8 miles to a place called Buck's Harbour, an extreme part of Chandlerville; here are about 12 families, who have had but little preaching among them. At four o'clock, I preached to a small assembly, who appeared very attentive. Saturday, preached at 4 o'clock; numbers were much affected. Lord's day, 10. Preached to a crowded, solemn assembly, who had collected from almost every quarter. Some had come as far as 10 miles. After meeting, went about twelve

miles by water to Little river. Monday in the afternoon, preached at brother Davis's. This was a good time. Tuesday in the afternoon, preached again at the same place. After sermon a number came forward and offered themselves for baptism. We then went to the water, where three were baptized and added to the church. This was a melting, joyful season.

Wednesday 15. Came in company with a number of brethren about 10 miles up to the plantation called Orange, and preached in the afternoon; this was a solemn season. I believe God was with us of a truth. The Lord is carrying on his work in this little village. One young woman, who appeared to be awakened, informed me that she was 21 years of age, and had never heard a sermon before.

Thursday, walked through the woods up to East river. Friday rode to Middle river and preached, and then returned to East river. Lord's day 12. Preached in the meeting house to a very solemn assembly. It was thought there were about 300 people present, some of whom had come as far as 20 miles. This week I spent preaching almost every day in different neighbourhoods, down Machias river. Our meetings were solemn, and I believe God was with us.

Lord's day 26. Preached in a barn at Buck's harbour. There were about 150 people present. This was a solemn time; numbers appeared greatly affected. After meeting, came up the river about 4 miles. Monday in the afternoon, preached to a crowded, solemn assembly. After meeting, came to East river, where I met with brother Ansley, from St. John's, and the day following heard him preach. This week I had contemplated to leave this region, and go on to the eastward; but there appeared to be such a prospect of the increase of the work of God, that I felt constrained to give it up.

Wednesday 29. Went down the river again, where I spent the week in preaching and visiting from house to house. Lord's day, August 2. Preached in Mr. John Homes' barn, in the south east corner of Machias. The assembly was quite large, and very solemn. The people now flocked from every quarter to hear the word. Monday in the afternoon, attended a meeting at East river. Tuesday went on board a boat to go to Little river; went part of the way, and was prevented by a heavy storm. Wednesday walked through the woods about 7 miles to Little river, and preached Thursday and Friday. Saturday, at 1 o'clock, met for church conference. A number came forward and related their experiences, and gave satisfaction. At 3 o'clock, we went to the water, where six were baptized; this was a precious season. We then returned to the house, and these were added to the church, which made their number 29. The church then made choice of two of their brethren for deacons; the rest of the day was spent in conference.

Lord's day, Aug. 9. This morning went on board a boat, accompanied by two other boats, (the whole containing 38 people) and came about 12 miles to my appointment at Mr. Homes'. We arrived at half past 10 o'clock, and found a large concourse of people, collected from Machias, and from three unincorporated towns or plantations. This was a solemn day indeed. I believe God was with us of a truth. This week I spent in preaching and visiting from place to place. The attention appeared to increase from day to day. Lord's day, 16. Preached in East river meeting house, to a large attentive assembly. Many appeared to be melted under the word. In the intermission, one woman came forward and gave evidence of her being a new creature. After meeting we repaired to the river, and I baptized her. She came up out of the water praising God, and giving thanks that she was counted worthy to follow the footsteps of her Redeemer. This week I preached and visited from place to place. Lord's day 23. Preached in Mr. Homes' barn again. This was a solemn day, although the assembly was small by reason of a heavy rain storm. This week I rode as far as Pleasant river, and preached several times; returned to East river on Friday evening. Saturday met for conference, and had a melting season. A number came forward as candidates for baptism. Lord's day 30. Preached in the meeting house. A solemn awe seemed to pervade the whole assembly. It was thought there were nearly 500 people present. After meeting we repaired to the river, when five were baptized. This was a blessed time; a day, I trust, that will not soon be forgotten. I tarried through the week and preached the next Lord's day at Mr. Homes'. The work appeared to increase. I then set my face towards home. I arrived at Sedgwick, Sept. 11, and found I had great cause to bless God, although one of my sisters had departed this life in my absence. I have omitted many things, but cannot add. I hope you will hear further good news from the regions of the east. I expect to return to the eastward next week. I have only room to subscribe myself yours in the best of bonds.

HENRY HALE.

Extract from the Rev. Mr. Roots' Letter, addressed to the Trustees of the Massachusetts Baptist Missionary Society, dated Unadilla, Sept. 7, 1807.

Dear Brethren,

IN a letter, which I sent last winter, I gave you some account of my missionary labours, to the first of January, 1807. In January, February, and March, I spent ten weeks in the service of the

society; and visited a number of places in the counties of Onondago, Madison, and Oneida. And in Locke, Solon, and some other places, there was some special attention to religion.

March 17. I set off on a tour, intending to visit the Black river country; but first visited Salisbury, Tilloborough, Norway, and Denmark, and then pursued my route to Black river.

March 30. I preached at Boonville, and the next day rode through the snowstorm to Leydon, and appointed to preach at a school house in that place; but it continued to snow so fast all day, that very few came out; therefore we adjourned after prayer, till tomorrow noon. April 1. A few got through the deep snow to the school house, to whom I preached. After sermon, with much fatigue, I got three or four miles to brother Aaron Parsons', in Turin; and was glad to find a comfortable shelter under the roof of a Christian brother, a lover of hospitality. The next day, with his help, I got three miles to elder Stephen Parsons'. April 3. The storm not yet over, and it being impossible to pursue my journey, elder Parsons and I, with difficulty, got one quarter of a mile to Dea. Higby's. April 4. Saturday; still stormy, and the wind high; no travelling, and but little intercourse among neighbours, and that little chiefly on snow shoes. The snow at Turin, and places adjacent, is thought to be on an average six feet deep; some say it is more than six feet. The highest fences are generally covered. Lord's day, April 5. This morning, (the storm being over) the inhabitants turned out with shovels, horses, &c. and broke a path, so that people began to stir a little, and a few got together at elder Parsons', and I preached to them there; for it was not practicable to get to the place appointed for meeting.

Monday, April 6th. I travelled 14 miles to Louville, and preached in the evening. In many places to day the bottom of the path was as high as the top of the fences. I pursued my journey so far as to Adams, on Sandy Creek, and then returned, preaching from place to place, on my way to the county of Onondago, and arrived at my house in Fabius, April 21, and found my family in comfortable health. From this time till the 16th of May, I was employed (except a few days spent in domestic concerns) in missionary labours in destitute places not far from home.

May 16th. I left my family in comfortable health, not expecting to see them again for a considerable time. Lord's day, May 17th. I preached in the town of German. I next visited the county of Broome, and preached a number of sermons in different places in this county. I then proceeded to the Great Bend on the Susquehannah river, in the state of Pennsylvania, and preached there Lord's day, May 24. On Monday, I preached at a place called Law's Settlement. It rained on Tuesday, and the people were taken up with training; therefore I did not preach. Wednesday I preached in the town of Nickelson, in a new settlement

called the Nine Partners, from nine persons from Attleborough, who first began this settlement. From this place, on my way to Delaware river, I passed through the Beach Woods, a very rough and disagreeable country; and preached at Clifford, Mount Pleasant, Bethany, and Cherry ridge. There are many in the Beach Woods, who call themselves free communion Baptists. I hope some of them are pious; but I fear the greater part of them are lax, both in sentiment and practice. There is a large extent of country here, without any regular church. But a number in these parts, I think, would come into gospel order, and church travel, if they had suitable assistance. O may the Lord send them all needed help!

June 1st. I visited elder Purdy, near Lackawack, and preached at his house; was pleased with him, and with what I saw and heard among his people. The next day he accompanied me a few miles to a place where I preached at the house of a Pedobaptist deacon. The day following I rode to Milford, on the Delaware river, and preached there in the evening.

June 4th. I crossed into Suffex county, in the back part of the state of New Jersey. A great part of the people in this county are destitute. I spent the remainder of this week among them, and preached on Lord's day at Sparta. From this time for the space of one week I did not consider myself in the service of the society. But, in the mean time, I visited and preached at New York and Newark, and on Lord's day, June 14th, I preached twice, and broke bread, at Scotch Plains, (elder Van Horn being too unwell to preach,) and preached a third sermon at a brother Manning's.

Monday, June 15th. I preached a funeral sermon near Somerset court house. But to give you a particular account of my travels and proceedings, each day by itself, would make my letter quite too long. Therefore I shall only make some general remarks. I proceeded on my tour to Easttown, in Pennsylvania, and thence to Wilksbarre, (or Wyoming) on the Susquehannah river. I preached several times between these two places. But a considerable part of the way, the country is so poor, that it is but very thinly inhabited. I called at a great part of the scattered houses, and endeavoured to give some suitable instruction, and left some religious books with the people. After preaching at one of these houses, I asked a young woman, fourteen or fifteen years of age, if she thought any thing about her soul. She replied, "Yes, sir; but I have a poor chance to hear preaching, I never had opportunity to hear a sermon before this."

On the Susquehannah river, I preached at Wilksbarre, Plymouth, Kingston, and thence up the river, at Exeter, Northmoreland, Tunkhannock, Braintrim, Springfield, Wyfox, Teewonday, Shesheguinn, and Tioga Point, in the counties of Luzerne and Lycoming. And thence I came into the state of New York and visited several places on my way to Fabius. I arrived at my house

the 10th of July, and found my dear companion recovering slowly from a severe fit of sickness, which had brought her, apparently, on the brink of the grave.

I think those parts of Pennsylvania, which I have visited in this tour, and places bordering on that state, stand in as great need of missionary labours, as any part of the world in which I have travelled. The greater part of the people appear to be quite regardless of spiritual things. But in almost every place here and there one manifests some love to the truth, and great joy in having an opportunity to hear the gospel preached. And these few were like so many *Aarons and Hurrs*, to stay up my hands, and encourage my heart, whilst travelling amongst them. I believe I was the only Baptist missionary ever seen in those parts. For a great distance on Susquehannah river, in Pennsylvania, there is but very little preaching. At Wilksbarre there is a Pedobaptist minister, and at Exeter, a Baptist minister, by the name of Dimock; they appear to be agreeable men, and fond of each other; but both complain for the want of the company and assistance of ministers; while the calls from the destitute places about them are very numerous.

Last Wednesday and Thursday, I attended the Otsego Association, and the interview was agreeable. Since the Association, I have been preaching in Butternuts and Unadilla. There are four Baptist churches in Butternuts. Two of them are destitute of pastors. In Franklin, God has poured out his spirit the season past, and between one and two hundred have been added to the church under the care of elder Robinson. Some other places have also experienced a pleasing reformation. I hope that my health, and the health of my family may be such in future, as not to interrupt my missionary labours: I have therefore concluded to accept of the appointment sent me, and will endeavour to devote so much of my time to missionary labours, between this and the next meeting of the society, as God in his providence may permit. And may God bless the society for his Son's sake. Amen.

PETER P. ROOTS.

Extract of a Letter from the Rev. Mr. Chapin, dated
Campton, October 23, 1807, to the Chairman of
the Society.

Rev. and dear Sir,

I HAVE, through the goodness of our divine Father, accomplished a missionary tour of thirteen weeks and one day. I left home the first day of July, and returned the last of September. I preached 73 times in 36 towns. A readiness to attend preaching was much more apparent, than serious attention to the one

thing needful. Twice I administered the Lord's supper; baptized 3 persons, and saw others who doubted infant sprinkling: Indeed I found but few who chose to speak in favour of it. The humbling doctrines of free, sovereign grace, are unwelcome to many.

I have thoughts of making you a visit this fall; but must leave it as very uncertain. Some persons have lately been baptized in this town, and a small number have been gathered into a church state. I am more opposed, as a Baptist, in these parts than in any which I have visited; but I doubt not but the things which happen to me will be directed to promote the cause against which they are urged.

I rejoice that Mr. Clay has favoured our hopes for the dear bereaved church with which he is now engaged. May he have many seals of his ministry among the people of his charge. I trust you possess the most correct information respecting revivals of religion. I hope I may soon see the eleventh No. of your Missionary Magazine. From Connecticut, magazines have ceased, and no missionaries were sent last summer from that State to the towns I visited.

The harvest is great, and the Lord of the harvest is glorious, and will do great things in the cause for which he has shed his blood. If I am called to endure tribulation for him, I know I may have consolation by him, which can afford greater joy than all the honours and pleasures of a vain world. Frowns or smiles from the world cannot long affect me. I desire to render unfeigned thanks to the Father of mercies, who has kept me to the present moment. Such indulgence I cannot long expect in this mortal state. Although I profess to be a teacher in religion, I appear to myself more like a learner. I greatly need to know more of the gentleness and meekness of our divine Master.

Your affectionate friend and brother,

PELATIAH CHAPIN.

Extract of a Letter from the Rev. Samuel Rowley to a Minister in Boston, containing a very pleasing Account of a Revival of Religion in the Town of Granville and its Vicinity, in the State of New York; dated at Granville, Oct. 20, 1807.

Rev. and dear Sir,

THE prosperity of Zion is truly animating to every Christian heart; and good news from a far country is like cold water to a thirsty soul. God has of late been pleased to grant us a gracious visitation of his Holy Spirit; and we have enjoyed refreshing seasons from the presence of the Lord. Some more than a year has

elapsed since the work began in the minds of several; but was scarcely visible until the last of November, 1806. At this time a young person, who had lately entertained a hope, was baptized; and at the water side, affectionately invited the young people to follow her in the religion of her Saviour. The ordinance was performed. After which I addressed the people with more than common freedom. The scene was truly solemn. God was pleased to bless his own institution that day. Many were pricked in the heart, and began from that good hour to attend to things eternal. We attended conference meetings in different places, and many expressed great concern for their souls. My poor, unworthy heart began to rejoice in the salvation of the Lord; and more than common desires for the spreading of the work increased in my soul.

My time and attention were employed in visiting, conversing, and praying from house to house. The employment was truly interesting. To see some greatly distressed in mind, being deeply impressed with a sense of their misery and woe; whilst others rejoiced with joy unspeakable and full of glory, was a sight truly affecting. The work went on with a pleasing and solemn gradation. It spread into every part of the vicinity, and many enjoyed its happy blessings. We attended 5, and sometimes 6 evening meetings in a week; and church meetings for the admission of members every Saturday. These meetings were peculiarly agreeable, and greatly blessed to the awakening of souls; for in them young converts with older Christians sung, conversed, and prayed with great freedom. Such prelibations of heavenly joy are beyond description glorious. Our worshipping assemblies were very numerous and solemn. God appeared in the midst of his sanctuary and carried on his glorious work.

More or less I baptized on almost every Sabbath, from the last of December to the last of March; after which our additions were not so often. And notwithstanding the severity of the weather, numerous crowds collected at the water's side, and candidates descended into the liquid grave with the greatest degree of calmness and pleasure. These baptismal occasions were really quickening to saints, and greatly blessed to the spread of conviction. Since the commencement of this revival, 96 have been added to the church; none of whom manifested any trials respecting the institutions of the house of God; although there is a Congregational church and minister dwelling amongst us. To this church there were no additions; yet they appeared to be candid and measurably friendly.

People of almost every age were made partakers of the rich blessings of God in this work. Children, young people, middle aged, and aged were taught by the Master of assemblies to sing hosannas to the Son of David. In general they gave satisfactory evidence of a work of grace on their hearts; and their manner of

living has greatly evinced the sincerity of their profession. Some people, belonging to Congregational churches, who live in our vicinity, have been brought to embrace believer's baptism by immersion.

Here permit me to mention an instance of the conversion of a man who was about fifty five years old. He had early been taught the idea of infant sprinkling, which he still retained. Yet, living in our vicinity, he constantly attended our meetings; but was a stranger to heart felt religion. The attention commenced. Baptismal occasions were frequent; on which I often made some remarks relative to the institution. It gave him disagreeable feelings; yet he said but little. However, his disaffection increased. On the 29th of March, 1807, I preached from Acts ii. 41, 42, it being a baptismal and communion occasion. The man was greatly displeased. He resolved to search the Bible for passages with which he might confute me; but in reading he found himself to be a lost and ruined sinner. The agitation of his mind began to arise from another source. He felt his sin, and that guilt lay on his soul.....At length the scene was changed. The Lord appeared and filled his heart with joy. He continued for a while rejoicing in the glory of God; but soon the duty of family prayer appeared to his mind. The cross was great; yet viewing it a duty, he took it up; then all was calmness, joy, and love. The next duty which called his attention was that of baptism, which had not yet been settled in his mind. For information, he resolved to go to no man, but to the Bible only. In reading that, he was convinced the ancient Christians did immerse. He, consequently, presented himself to the church, and was received. We then *went down both into the water; and I baptized him. And when we were come up out of the water, he went on his way rejoicing,* and has ever since given satisfactory evidence of a real change. May the glory be given to that God who makes the *wrath of man to praise him.*

There is a religious society in Westfield, whose meeting house is $4\frac{1}{2}$ miles west of ours, into which the work has also spread. They, being destitute of a minister, attended our meetings, which appeared to be blessed to the awakening of the brethren and conviction of sinners. They requested me to attend an evening lecture with them. I accordingly appointed a time, and went. This was a good time. The assembly was truly solemn; and some manifested great distress on the account of sin. I appointed to meet with them again the week following, which I also did. The work increased, and converts began to multiply. Evening conferences were appointed, which I frequently attended. The good Lord appeared to be gracious to this people.

On the 13th of February I attended, preached, and baptized 4 persons. The Lord was there of a truth. At another time I baptized one; and on the fourth of March I preached and bap-

tized 7. At this time elder David Hulburd of Rutland attended. After which, he tarried several days, and preached, prayed, and exhorted from house to house. They continued to attend our Sabbath day meetings, from which many have manifested their first impressions. We intermixed our evening meetings as far as was consistent. Elder Hulburd soon after visited them again, whose coming was like that of Titus. At this time he tarried with them two Sabbaths; preached and baptized to the great acceptance of the people, and (as we have reason to believe) to the good of souls. In April, he moved his family into the place, where he still continues as their minister. The work went on in a marvellous manner, and 61 were added to the church. The alteration which the revival of religion has effected in this place is truly astonishing, and calls for our grateful praises. It manifests the glory of God, and carries the most clear conviction of the good effects of religion on society.

Some mercy drops have likewise fallen in White Hall, a town adjoining us on the north. The benign influences of the Holy Spirit have reached them, and some have been called out of darkness into God's marvellous light. There have been 12 added to the Baptist church in that place.

From a view of the above statement it appears, that 169 have been added to the three churches since the commencement of this revival. During which, sinners have been converted, backsliders reclaimed, and faints made joyful in the house of prayer. O! may Zion's King go forth from conquering to conquer, till the earth shall be filled with his glory!

I remain yours, very affectionately, in gospel bonds,

SAMUEL ROWLEY.

ANECDOTE OF A SAILOR.

MR. PRATT, in the second volume of his Gleanings, relates an affecting anecdote of a sailor on board the Venerable, the ship in which Admiral Duncan commanded the fleet in the action against the Dutch, off Camperdown. He received the account from Dr. Duncan, Lord Duncan's chaplain and relative, who, in the action, assisted the surgeon and his mate in binding up the wounds, and amputating the limbs of the unfortunate sufferers. "A mariner," says the Doctor, "of the name of Covey, was brought down to the surgery deprived of both his legs; and it was necessary, some hours after, to amputate still higher. "I suppose," said Covey, with an oath, "those scissors will finish the business of the ball, master mate?" "Indeed, my brave fellow," cried the surgeon, "there is some fear of it." "Well, nev-

er mind," said Covey, "I have lost my legs to be sure, and mayhap may lose my life; but," continued he, with a dreadful oath, "we have beat the Dutch! we have beat the Dutch! so I'll even have another cheer for it: Huzza! huzza!"

This anecdote is rendered more interesting still, by some prior and subsequent circumstances attending this poor sailor. Covey was a good seaman, and noticed among his ship mates for his intrepidity; but he was preeminent in sin, as well as in courageous actions. About a fortnight before the English fell in with the Dutch fleet, he dreamed that they were in an engagement, in which both his legs were shot off, and that he was out of his mind. The dream made this courageous seamen tremble, and sometimes attempt to pray; but, not liking to retain God in his thoughts, he endeavoured to obliterate the impressions from his memory, and the recollection of his sins from his conscience, by drinking and blasphemous intercourse with the ship's company. His efforts, however, were in vain. The thoughts of his sins, of God, and of death, harassed his mind day and night, and filled him with gloomy forebodings of what awaited him in this world and in the next, till the sight of the Dutch fleet, and their conversation with each other concerning the heroic achievements they should perform, dispelled the gloomy subject from his mind. As the two fleets were coming into action, the noble Admiral, to save the lives of his men, ordered them to lie flat on the deck, till, being nearer the enemy, their firing might do the more execution. The Dutch ships at this time were pouring their broadsides into the Venerable, as she passed down part of the Dutch fleet, in order to break their line. This stout hearted and wicked Covey, having lost all the impressions of his former reflections, heaped in rapid succession the most dreadful imprecations on the eyes, and limbs, and souls, of what he called his cowardly shipmates, for lying down to avoid the ball of the Dutch. He refused to obey the order till, fearing the authority of an officer not far from him, he in part complied, by leaving over a cask, which stood near, till the word of command was given to fire. At the moment of rising, a bar-shot carried away one of his legs and the greater part of the other; but, so instantaneous was the stroke, though he was sensible of something like a jar in his limbs, he knew not that he had lost a leg till his stump came to the deck, and he fell. When his legs were amputated higher up, and the noise of the battle had ceased, he thought of his dream; and expected, that as one part of it was fulfilled, the other would be so too. Indeed, considering the pain of amputating and dressing both legs, and the agitation of his mind from fearing the full accomplishment of his dream, it appears next to a miracle that he retained his reason in the most perfect state; but this was to be explained to him at a future period. Some time after, he came out of Haslar hospital, capable of walking by means of two wooden legs and two crutches;

but his spirits were sorely dejected, from fearing that, as his sins had brought upon him the judgments of God in the loss of his limbs, they would bring it upon him in the loss of his reason, and the loss of his soul.

Having heard of Orange Street Chapel, Portsea, he came on the first sabbath evening after his leaving the hospital. The text that evening was Mark v. 15, "And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind." The minister represented this demoniac as a fit emblem of sinners in general; but especially of those who live without rule and order, drunkards, blasphemers, and injurious to themselves and others; but his sitting at the feet of Jesus clothed, and in his right mind, as an engaging representation of the sinner converted to God by the gospel, made sensible of the evil of sin, the value of his soul, and the necessity of salvation through a crucified Redeemer; enjoying peace of mind, having fellowship with Christ and his people, submitting to the authority of the scriptures, and receiving instructions from Christ the Friend of sinners. Covey listened with attention and surprise; wondered how the minister should know him among so many hundred people; or who could have told him his character and state of mind. His astonishment was still more increased when he found him describe, as he thought, the whole of his life, and even his secret sins. He could not account for it, why a minister should make a sermon all about him, a poor, wooden legged sailor. His sins being brought afresh to his mind, filled him with horrors tenfold more gloomy than before. Despair for some minutes took a firm hold on his spirits; and he thought he was now going out of his mind, should die and be lost; till the minister declared Jesus Christ was as willing to save the vilest of sinners, as he was to relieve this poor creature possessed of the devil; and that a man was restored to his right mind when he believed in him. He now began to understand the true interpretation of his dream. He thought he had been out of his mind all his life, and that to love and serve Jesus Christ would be a restoration to his right senses again. He was now almost overwhelmed with pleasure. While hearing of the astonishing love of Jesus Christ to sinners, hope took the place of despair, and joy of grief and horror! Those eyes, which had never shed a tear when he lost his legs, nor when the shattered parts of his limbs were amputated, now wept in copious streams, flowing from strong sensations of mingled joy and sorrow!

Some weeks after this, he called and related to me the whole of his history and experience. He was surprised to find that I had never received any information about him at the time the sermon was preached, which so exactly met his case. Something more than twelve months after this time, he was received a member of our church, having given satisfactory evidences of being a genuine and consistent Christian. A few weeks since, hearing he was ill,

I went to visit him. When I entered his room, he said, "Come in, thou man of God! I have been longing to see you, and to tell you the happy state of my mind. I believe I shall soon die; but, death now has no terrors in it. The sting of death is sin, but thanks be to God, he has given me the victory through Jesus Christ. I am going to heaven! O! what has Jesus done for me, one of the vilest sinners of the human race?" A little before he died, when he thought himself within a few hours of dissolution, he said, "I have often thought it was a hard thing to die, but now I find it a very easy thing to die. The presence of Christ makes it easy. The joy I feel from a sense of the love of God to sinners, from the thought of being with the Saviour, of being free from a sinful heart, and of enjoying the presence of God forever, is more than I can express! O, how different my thoughts of God, and of myself, and of another world, from what they were when I lost my precious limbs on board the Venerable! It was a precious loss to me! If I had not lost my legs, I should perhaps have lost my soul!" With elevated and clasped hands, and with eyes glistening with earnestness, through the tears which flowed down his face, he said, "O my dear minister, I pray you, when I am dead, to preach a funeral sermon for a poor sailor; and tell others, especially sailors, who are as ignorant and as wicked as I was, that poor, blaspheming Covey found mercy with God, through faith in the blood of Christ! Tell them, that since I have found mercy, none that seek it need to despair. You know better than I do what to say to them. But, O! be in earnest with them; and may the Lord grant that my wicked neighbours and fellow sailors may find mercy as well as Covey!" He said much more; but the last words he uttered were "Hallelujah, Hallelujah!"

[*Evan. Mag.*

Candid Reasons for renouncing the Sentiments of the Pædobaptists, and joining the Baptists: addressed to the Rev. Mr. Knapp of Westfield.

Reverend Sir,

WITH that becoming deference which I owe to yourself, the church and people over whom you are placed as a pastor, I desire to present to you, and through you to them, a short account of my joining the church called Pædobaptist, and some of the principal reasons why I now ask for a dismissal from that, and a recommendation to the Baptist church.

I shall not presume, nor will it be expected, that I should attempt a minute description of the errors of the former, or the evidences in favour of the latter. My present object, and all I wish, is, in a candid and open manner (without casting any reflections) to dis-

charge the duties which I owe to the society at large, to the church with whom I have covenanted, and, as I humbly hope, to that Being to whom we must all soon render an account of the deeds done here in the body.

There have been three particular seasons in my life, when the great concerns of eternity lay with special weight on my mind. One about twenty years, one about ten years, and one about a year and a half ago. At each of these seasons, especially the last, I felt it my duty publicly to acknowledge my belief in Christ, and friendship to his cause. After some considerable reading and reflection, together with the counsel and advice of some persons whom I highly venerated, and on attending to the metaphor of the olive tree, as stated in the 11th of Romans, I felt my mind comfortably satisfied that the Abrahamic covenant, as it respected children, though varied as to the seal, was still continued. And from some other passages of scripture; such as, "He shall sprinkle many nations," "I will sprinkle clean water on you," &c. together with such as represent the necessity of being sprinkled with the blood of Christ, seemed to settle my mind, that sprinkling was the most proper and significant mode. Accordingly, on the 29th Dec. 1805, by my request, I was propounded to become a member of the Congregational church in this place; and on the 5th Jan. 1806, after giving my assent to the confession of faith, and being, as I then supposed, baptized, was admitted into the church covenant relation.

And here I am willing to confess, that in my daily walk and conversation I have come so far short of the rules of the gospel, such as, "Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven," that I fear I have often been a stumbling block in the way of sinners.

I am sensible, that to many it will appear strange, and perhaps to some incompatible with an honest heart, that a person of my age, having been brought up with Baptist people, and frequently hearing their sentiments stated; then living with Pædobaptist people, and attending their meetings for ten years, I should not get established in my religious sentiments.

And here I am willing again to acknowledge, that I feel myself not only to have been in an error, but in some measure guilty; having been too much influenced by authors, and persons of my acquaintance, for whom I entertain sentiments of great respect; not to say my nearest earthly friend.

And no being but the Searcher of all hearts can witness to the trials I have been wading through. Considering my local situation, and many circumstances which might be named, and which may be easily conjectured, it has sometimes almost made me sink. For soon after forming my church relation, I began to query and doubt the correctness of my proceedings; and these doubts have ever since (except some short intervals) been increasing. All this time, until of late, I have endeavoured to conceal

these exercises of mind, from even my bosom friend, fearing, that, to divulge them, might prove injurious to the peace of my family and society, and perhaps to the cause of religion. *But I am convinced that compliance with duty, is the way to happiness*; and that, in a scripture sense, we must be willing to part with all for Christ. "If any man come to me, (said Jesus) and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke xxiv. 26, 27.

In things of this kind we are amenable, not to man, but to God. The light and evidence which I hope has been given to me from the word and Spirit of God, has so convinced me of my former error and present duty, that I am constrained (and I hope I am not ashamed) to publicly make it known, that I believe the Baptist sentiments to be most agreeable to the mind and will of Christ, and conformable to the apostolic practice; that believers, and they only, are the proper subjects of baptism; and that baptism by immersion only is the proper mode. I do believe that John, the forerunner of Christ, was the first administrator, and that all who went to him to be baptized were required to make it manifest in a judgment of charity, that they did exercise faith and repentance; and upon so doing were admitted to baptism. See Matt. iii. 6. "And were baptized of him in Jordan *confessing their sins*." And Luke i. 16. "And many of the children of Israel shall he turn to the Lord their God." And ver. 17. "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." How could this people be said to confess their sins, become just, be made ready and prepared for the Lord, unless they were real believers?

I would recommend it to all who are desirous of knowing the truth, to read with attention, and without prejudice, the 3d chap. of Matt. I believe that John's preaching was the dawning of the gospel dispensation, or as Mark expresses it in his first chapter, "The beginning of the gospel of Jesus Christ the Son of God." "The law and the prophets were until John." I believe that the apostles practised baptism in the same mode, and to hopeful believers only; and that that Saviour, who condescended to veil his divinity in humanity, did *sanctify* the ordinance of baptism, by going down into the river Jordan, and being (overwhelmed, plunged) baptized by John; thus, (if I may use the expression) *setting a divine seal upon the ordinance*. For when he came up out of the water, the Spirit descended like a dove upon him, and a voice came from heaven, saying, "*This is my beloved Son, hear ye him*." Observe, each Person in the adorable Trinity bearing testimony. And now it becomes us to hear the words of Christ. And in his last will and testament he says, "Go ye into all the world and preach the gos-

pel to every creature ; he that believeth and is baptized shall be saved, but he that believeth not shall be damned—Teaching them to observe all things whatsoever I have commanded you,” &c. Observe, *Whatsoever things I have commanded you.* As we are not to take any thing from the word of God, so we are not to add any thing to it, by *substituting* a different mode for that which Christ has *instituted* ; and not to reject the counsel of God against ourselves, by refusing to comply with his commands. I think that whoever will read with a candid, unprejudiced, and prayerful attention, the Evangelists and the Acts of the Apostles, must see, that faith and repentance are every where stated as a previous qualification to baptism.

As to what is said respecting our blessed Saviour’s taking little children into his arms, &c. I consider as giving instruction to his disciples that they must exercise a childlike temper of heart. “ Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall not enter therein. Certainly it could not mean baptism, for Christ did not baptize any himself. As to the several households being baptized, I do not conceive that it gives any evidence in favour of baptizing infants ; for it is natural to suppose, that amongst the great numbers that were baptized, there might be households where all were adults. If we look round among our acquaintance, we may very readily find such families. There are two occur to my mind, which are mentioned in scripture. See John iv. 53, &c. The nobleman, after having his son healed, believed in God with all his house. Acts x. 2. Cornelius feared God with all his house. And I think the jailor might also be named. Certain it is, that faith and repentance are constantly mentioned as being required of those who come to the ordinance of baptism ; and I do not know of a single passage which warrants the admission of any, but such as give hopeful evidence of such a qualification.

In my deliberations I have not been forgetful of the confession of faith which I assented to, and solemn covenant I entered into with the church. The first, (if I know my own heart) I now heartily assent to ; and the second I fully approve of, if supported according to the rules of Christ. But being convinced, for myself, that I have been in an error, I feel constrained to ask for a dismissal.

Without making any comments on the subject of discipline, I leave it to the consciences of those concerned ; affirming, that, although I am still of my former opinion, that such diversions as were last winter countenanced by some of the members of the church, are contrary to the spirit of the gospel, yet that that is not the ground of my present proceeding.

I am sensible that it is not uncommon for persons, who change their sentiments, to exercise an unjustifiable spirit of crimination towards those from whom they dissent ; but I hope this is not,

and never may be, the temper of my heart. I have every reason to believe that there are many Christians among the Pædobaptist people. Who are not, is not for me to determine. Let all who profess to be Christians, and have hope in Christ, examine the foundation of their hope, remembering, that the time is rapidly approaching, when every false refuge will be destroyed; that they, and they only, who are clad with the righteousness of Christ, and have on the wedding garment, will be able to stand.

And now I make no claim to the good opinion or charity of any person; but I have this to say, whatever opinion any may form of me, let them not judge hastily, speak lightly, or think indifferently of these things; remembering, that each must give account for himself.

BENJAMIN HASTING.

Westfield, June 21, 1807.

REMARKABLE REVIVAL OF RELIGION IN VIRGINIA.

Extract of a Letter from the Rev. Obadiah B. Brown, to the Rev. Mr. Clay, in Boston, dated Washington City, Nov. 25, 1807.

Dear Brother,

FROM the short acquaintance I had with you in Newark, last fall, you may think it strange that I should presume to address you; but when you learn that it is to inform you, and through you, the friends of Zion in general, (should you think it worthy a place in the Magazine published in Boston) of the remarkable revival of religion in Westmoreland county, Virginia, I trust it will not be ungrateful. If the angels of heaven rejoice over one returning prodigal, surely the saints of God on earth, participants of the same grace, must break forth into songs of gladness, when multitudes flock to Zion and confess the name of Jesus. The work which I allude to is carried on under the ministry of our dear brother, Toler. I cannot give you a better account of it than is contained in the following extract of a letter written by him to one of our brethren in this city, which I copy verbatim from the original.

“ Westmoreland, (Vir.) Oct. 26, 1807.

“ Very dear Friend,

“ The revival of religion here has exceeded every thing of the kind I have known in latter days. It began in June, 1806, and since the first of the following month I have baptized 418, within the bounds of one church, chiefly white people, from the ages of 12 to 78. It has been quite astonishing to see how the people

would prefs to hear the word of God, and what divine effects it has had on them; to hear the experiences of the candidates for baptism; to see the effects of that ordinance administered, and the lively happy state of the church, which is now about 670 in number.

“It is my manner to take all the subjects of baptism in one line into the water at once going in, by which means I baptized a hundred at one time in about three quarters an hour. As I baptized them, they were led out in small companies. I cannot inform you, in a short letter, of many circumstances which have happened in this revival, which might be pleasing. Many thanks are due to the God of all grace for such wonders of redemption displayed among us, a poor sinful people. May the glory of his knowledge soon cover the earth.

“I am, &c. H. TOLER.”

O, that it may please the Lord to extend the work far and wide, till it shall become universal!

The state of religion in this city is not very flourishing, though, blessed be God, we are not totally forsaken. I came from Newark to this place upon invitation of the church, the latter part of February last. The last of May I was ordained pastor of the church, which then consisted of twenty eight members. It has pleased the Lord to increase the number to thirty nine, who appear generally to be united in love. The din of politics, and the commotion of nations appear to engross the minds of most persons in this metropolis, especially during the convention of congress, to such a degree, that few appear to think much of Jesus Christ and his salvation. Being deprived, in a great measure, of the means of religious intelligence, which I formerly enjoyed, I am desirous of becoming a subscriber to the “Massachusetts Baptist Missionary Magazine.” I trust you will be so obliging as to give me information in what way the numbers can be procured. It is probable I could obtain several subscribers to the work among our brethren in this city, which would be an advantage to us, if of no material account to the society, could the channel of communication be opened. The extract from brother Toler’s letter, being interesting to the children of God, is communicated with a desire that it may appear in that work, with such remarks as you may think proper to subjoin.

With due regard,

I am, Sir, your friend and brother,

O. B. BROWN.

Obituary.

Biographical Sketch of RICHARD DEVENS, Esq.

Who died Sept. 20, 1807, aged 86 years.

GOOD men, though dead, speak to the living by their example, when it is exhibited for their instruction and imitation. With this view we write the following sketch :

RICHARD DEVENS, Esq. was born in Charlestown, Sept. 1721. Of his ancestors, and the early part of his life, we have little information, except what we derive from his last will and testament. In this instrument he informs us, that he had to struggle with "great and unspeakable troubles," and that he was left in a peculiar sense a child of Providence, and dependent on his care. By the blessing of God, however, on his industry, he soon rose from his depressed circumstances, first to a state of comfort, and afterward to a state of affluence ; and his prosperity continued till his death.

From a native strength of mind, quick discernment, careful observation, uprightness of character, and commendable industry, Mr. Devens, without the advantages of education, became qualified to fill, with usefulness and reputation, many offices of honour and trust in the town and commonwealth. Previous to the American revolution, and at different periods afterward, he sustained the offices of Selectman, Overseer of the Poor, Justice of the Peace, Treasurer and Representative of the Town, and President and Director of Bridge and other Corporations and Societies. He was a member of the general court at that critical and anxious period of public affairs in 1774, in those "times which tried men's souls," when they resolved themselves into a provincial congress ; was an active member of that confidential body of men, the Committee of Safety ; and afterward was appointed Commissary

General of the state of Massachusetts, in the year 1775, and was annually rechosen to that responsible office so long as it was continued.

As a husband, parent and friend, he was affectionate and kind ; as a counsellor in difficulties, wise and faithful ; as a patriot, ardent, intrepid and active, especially in the early part of our revolution ; as a public officer, upright and useful ; as a Christian and a father to the poor, eminent and distinguished. As a Christian, Mr. Devens was a pillar in the church of which he was a member ; a cheerful and liberal supporter of the gospel ministry ; a constant and devout attendant on public worship, and the ordinances of religion. In faith he was a disciple of the old school. He embraced, as the truth of God, *the doctrines of grace*, as they are summed up in the Assembly's Catechism ; for these doctrines he was ever a firm advocate. He walked in the "old paths," which he deemed "the good way." The doctrines, which he so firmly believed, and the efficacy of which we trust he felt in the renewal and sanctification of his own heart, formed the basis of all his hopes of future happiness, and prompted him in the discharge of his Christian duties of piety and benevolence. His good works were the fruit and evidence of his faith ; not the ground of his justification before God. No man ever appeared to have a deeper sense of the depravity of his own heart, of the defects in his Christian life, and of the worthlessness of his own righteousness, than he entertained. His own striking words, which are copied from that solemn instrument, his last will and testament, follow : "I recommend my soul to Him who gave it ; having no one recommend-

ing qualification of my own, all my righteousness being but "filthy rags," through a total moral depravity of heart, the whole of my conduct being stained with spiritual pollution. I rest my hope of justification and resurrection to eternal life wholly on the mercy of God, through the merit and intercession of a glorious Saviour, Jesus Christ." This precious Saviour, we trust, he embraced in the arms of faith, with lively joy; and being spared, as was the pious Simeon, to a very advanced age, he could no doubt on good grounds say with him, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

The other distinguishing feature in his character, his beneficence to the poor, which appears to have been the fruit of his Christian faith, is particularly worthy of our notice and imitation. In respect to his feelings and conduct towards the poor generally, and to the widows and fatherless particularly, he appears to have taken for his pattern, that eminent servant of the Lord, Job, in the days of his prosperity. Like him, he "delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy. He was eyes to the blind, and feet to the lame. He was a father to the poor, and the cause which he knew not he searched out." In consequence, "when the ear heard him, then it blessed him, and when the eye saw him, it gave witness to him." His known charities to the poor and unfortunate, and his contributions to various religious and other useful purposes, were remarkably liberal; and as he was anxious that his left hand should not know what his right hand did, we have reason to conclude that his private charities, which will never be known till proclaimed at the day of judgment, were not inconsiderable.

There was one species of charity, the most valuable and fruitful of

benefit to the souls of men, of almost any other, and which he pursued to a great extent; and that is the purchase and dispersion of Bibles, and religious books and tracts, among the poor in various parts of New England, particularly in the frontier settlements. The number of books thus distributed at his expense can never probably be estimated. It is presumed, from what is known, that the number would much exceed 100,000. God gave him the means to do good, and with the means a heart to employ them in his service, for the benefit of his fellow men. His active benevolence continued to the day of his death. Rarely has a man died, at his advanced age, whose loss is so extensively and sensibly felt. But he ceases not to be useful now that he is in his grave. A liberal portion of the means he employed in doing good while he lived are left in his will to operate in the same way now that he is gone. Eight bank shares of the United States Bank are bequeathed to the use of the poor of his native town, and an handsome sum to four religious societies, for the purpose of aiding in propagating the gospel.*

Such a noble example of industry in business, of fidelity in office, of Christian piety and beneficence, it is hoped, will animate others, whom God hath blessed with talents and wealth, to "go and do likewise."

"Blessed are the dead, who die in the Lord; from henceforth they rest from their labours, and their works do follow them."

* To the fund of the Baptist Education Society, for the purpose of educating pious, indigent youth for the gospel ministry, ten shares in the Fire and Marine Insurance Corporation in Boston. To the Connecticut Missionary Society, ten shares. To the Massachusetts Missionary Society, ten shares. To the Hampshire Missionary Society, ten shares of the same stock.

Character of Rev. William Vanhorne.

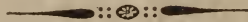
From a Philadelphia paper.

DIED, in Pittsburg, Pennsylvania, on Saturday evening, the 31st of October, 1807, the Rev. WILLIAM VANHORNE, A. M. in the 61st year of his age. This venerable clergyman was pastor of the Baptist church in Southampton, Bucks county, from the year 1772 till 1785, when he removed to take charge of the Baptist church in Scotch Plains, Essex county, New Jersey, where he continued as their faithful minister until the autumn of the same year, when he with Mrs. Vanhorne and family were induced to undertake a journey to the state of Ohio, with a view of a settlement on a plantation which he had purchased in that country. Previous to the commencement of this journey, he was languishing under a dropsical complaint: this, on his reaching Pittsburg, confined him to his bed; a mortification of the parts ensued, of which he died. His remains were respectfully interred on the next Lord's day. This mournful event was peculiarly distressing, in a strange place, to his widow and only son, and six amiable daughters, who were witnesses of his afflictions and exit. The attentions shewn them by the inhabitants of Pittsburg were general, kind, and sympathetic. The family, after a few days, pursued their journey.

Mr. Vanhorne received his classical education in a private academy in Philadelphia county, and was afterwards admitted to the honorary degree of master of arts in the college of Rhode Island. During the revolutionary war of this country, he was chaplain to one of the brigades of the state of Massachusetts, and a member for Bucks county, of that convention which met in this city, for framing the first civil constitution for this commonwealth. He maintained his American republican principles till his death. As a husband, father, friend and companion, he was justly admired. In private and public life his deportment was uniformly correct. His views of religion were evangelical, and he was a faithful preacher of the doctrines of the cross. In short, his domestic virtues, his philanthropy, his patriotism, and his zeal for divine truth, would afford a more ample foundation for unaffected eulogium, than the writer of this memoir thinks suitable for a newspaper.

"His God sustained him in his final hour."

R.



ELEGY ON THE DEATH OF BROTHER LEMUEL COVELL.

Hail, sacred Muse! Inspire a female pen
 With flowing numbers, and a lofty strain,
 To sing of Covell's late, untimely fall;
 A shining light, removed from Zion's wall,
 And sunk in night: Darkness involves the poles,
 And a broad gloom o'erwhelms our weeping souls:
 Scarce can we hope an equal orb will rise,
 Since his bright soul has pass'd the lower skies:
 Zion stands trembling; all her pillars mourn;
 Her richest dust lies hid in Covell's urn.
 Let gloomy cypress weave a mournful shade,
 And bending willows hang their drooping heads
 Around the spot where his dear body lies,
 In distant lands, beneath inclement skies.

No warlike arts, nor deeds of martial fame,
Of sanguinary heroes, stain his name :
Not all the honours of a tented field
Could add a charm, or one new lustre yield
To Covell's worth. Religion's vot'ry shines
In diff'rent wreaths, wrought out by skill divine.

Meek, mild, intelligent, and full of love—
His office sacred, giv'n him from above.
Nature and grace their richest gifts bestow'd,
To adorn the man, and form the saint of God :
He seem'd design'd, by the Almighty hand,
To sound the gospel trumpet through the land.
His deep discernment, and his ready wit,
And native eloquence pronounce him fit
To spread the tidings of salvation round,
That heathen lands might hear the glorious sound.
His worth well known, his brethren sent him forth
To preach the gospel in the distant north.
It seem'd God crown'd his labours with success,
To spread the gospel in the wilderness :
Like Paul, he planted churches, and ordain'd
Elders, who might the truth maintain ;
To feed the flock, and daily bring to view,
From God's great treasure-house, things, old and new.

His great success charm'd all his brethren so,
Again he's call'd—again submits to go,
Where superstition rear'd its horrid head,
And ignorance and witchcraft terrors spread :
Seditious murm'ings through the village ran—
Infernal rage and malice led the van :
Th' unbury'd hatchet, and the bloody knife,
Proclaim the onset of approaching strife.

COVELL arrives!—but not with sounding car,
Nor legions, train'd in all the arts of war,
Waiting the dread command to strike the blow,
To lay usurping chiefs and warriors low.
Alone, unarm'd, this heav'nly champion stood,
Unaw'd by savages, who thirst for blood ;
Meekness and love adorn'd his steady brow,
While truth encircled, like the radiant bow.
Persuasive eloquence, like summer show'rs,
Fall soft and sweet, but with resistless pow'rs :
He quell'd the clamours of the murd'rous clan ;
Taught them, that love to God, and love to man,
Were sacred virtues, and surpassing far
The honours gain'd by fierce, unnat'ral war.

Heav'n lent its aid t' assist a mortal hand
Peace to restore, and order, through the land :
Submissive warriors, bending, pardon crave ;
To prove they were sincere, the triple wampum gave,
(Emblem of peace) by COVELL's hand they send,
Who gladly bears it to his anxious friends.
His friends receive with joy the peaceful sign ;
Enraptur'd hearts in solemn praises join }
T' adore the pow'r and bless the hand divine }
That could perform such wonders ; could control
The fiercest passions of the savage soul.
Sure infidels must stand amaz'd, and own
The gospel has a pow'r to them unknown :

Own 'twas its gentle influence that subdu'd
The untam'd savage, and the *native* rude.

Again commission'd, on his friends' behalf,
Covell provides, and bears th' appointed staff
To the first sachem—and the box, that shows
The circle of God's love, that does enclose
The human heart—with silver pipe is sent
To the chief warrior: but, with wise intent,
To have the tube inserted, by his hands:
The emphatic sign with ease he understands,
A token to confirm their wish, to join
In lasting friendship; shew their whole design
Was pure benevolence to all the race,
Though darker hues spread o'er the Indian face:
Sweet charity embraces all mankind,
Her ardent zeal flows free, and unconfin'd.

But, ah! his race of glory now is run;
His labour's finish'd, all his work is done:
A few revolving weeks, with grief we find,
Ends his career, and closes his design—
Death shuts the scene!

Hark! from the wilderness, of late we hear—
The piercing sound salutes the listening ear:
Covell is dead!—the weeping churches cry:
Covell is dead!—the echoing hills reply.
Well may the church appear in sackcloth dress'd,
To mourn the man, the Christian and the priest.

Cheshire, the seat of Covell's late abode,
Feels most severely the chastising rod;
Their ardent wishes were fulfill'd awhile;
They shar'd his labours, and enjoy'd his smile.
Alas! too soon their pleasing prospects end;
In vain they mourn their dear departed friend:
No pray'rs can alter or reverse the doom
That call'd the righteous from the ills to come.

But who can paint the anguish, speak the pain
Of his lov'd partner, and her orphan train!
Depriv'd, at once, of husband, father, friend;
One fatal stroke their earthly comforts end:
The heaving bosom, and the streaming tear,
Best speak their grief—their heavy woes declare.
Must they be left, in solitude to pine?
Or, will united brethren nobly join

“T' assuage the throbbings of the fester'd part,
“And staunch the bleedings of the broken heart?”
Surely the widow's Judge will deign to bless
Each act of kindness to the fatherless;
Will render double for such favours shown,
To sooth the widow's and the orphan's groan.

Here stop my fancy, and reverse the theme:
Though he deserv'd our love, and high esteem,
Yet let us not contemplate Zion's fall,
Though a wide breach is made within her wall:
Jesus still lives; the rock of ages proves—
A firm foundation that can never move;
Built on this rock, the church must ever stand,
Though tempests sweep, and thunder shake the land!

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